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In our current polis, where we have grown to view education as the means in which we attempt to alleviate ourselves from the mental constraints placed upon the marginalized by big institutions, and small communities. What does it mean if the information we have acquired becomes tainted? Tainted by our realization of the world around us, also by way of attempts to guide ourselves back to one side of the vacuum between propaganda and the oppressed masses compiled to slums. Should you choose to shout the rationale made in research to understand these disparities from behind government patents, or be in the street with a sign- spite brazen beyond the eye!

The argument is not just merely which is more useful to uprooting members of a community through fortitude you have gained through predominantly white institutions. Rather it is the means of our attaining in new spaces, utilizing the resources and material given to build ourselves as communal leaders that are knowledgeable, not indoctrinated. The research that is done here is an attempt at gathering from the works of Fanon and Sernau as an examination into how disproportions in education affect those in academia along with the ones behind a red-line. This paper sides in the middle of a mother and her nation, reciting perverse literature; tantalizing the colonized nation to jump over the ends of itself. On the other end, there is the colonized intellectual who's parsed the literature in search of fallacy, with an end goal to share the buried fallacies; holding the other leg of the nation.

Fanon clearly discusses the likes of the 'colonized intellectual' in *The Wretched of the Earth* when presented with the ideologies of eurocentrism, but for the sake of the argument we will again examine the disposition this individual takes as opposition to the

psychological onslaught. I mentioned the perverse literature that the mother nation spews onto the colonized nation, this preconceived notion of inferiority is first propagated through the text. Though the colonizing nation is fearful of the colonized people, for they understand dignity and sovereignty are hand-in-hand. They have no option but to attempt to delimit the proximities of propaganda to expand past just daily-life; with everything from primary education to leisure becomes subject to pervasive control (Aligica, 55). What is setting apart the intellectual in this sense from the colony is through acknowledgment.

They realize that along with the rest of their nation the risk of being ensnared fully by western culture; there is no satisfaction at that point either for colonialism (Fanon, 149). It seeks to contort any source of self-sufficiency in mind by establishing explicit biases masked to become something made to seem as common rule of knowledge. It is true that colonialism seeks to annihilate the colonized sector's understanding of one's position so far that even the national literature of the sector is not even recognized by its own people (Fanon, 149-150). The understanding of one's own situation gradually fades, overshadowed by the effects of indoctrination.

In Sernau's notes from *Global Problems* on education, he makes reference to progressive writer- Jonathan Kozol's critique of systems that are "unimaginative, culturally barren, and almost robotic" (Sernau, 116). What's referred to in Sernau's work as the 'pedagogy of oppression' becomes the framework for education that's placed upon children within POC communities. Through western curriculum and preconceived partiality in the way both sides of the marginalized sector learn, this perpetuates alienation on those that attain western-academia,

along with those that do not. Yet before we even get to the point of higher education, it's valuable that we discuss the disconnect between these children and their primary education.

In Arif Mahmud and Jessica Gagnon discourse upon racial bias as it's expressed in the United Kingdom's education system, they talk about the concept of the fixed mindset. The development of this fixed mindset is continually enforced throughout an emphasis typically in public schools of maintaining/achieving to a letter grade, rather than a focus on the individual development of the student. As Mahmud describes it, this pertinence of the fixed creates more room for systemic failure. To simplify this further with African-American students, this systemic "failure" is mistakenly attributed to a lack of skill/understanding; further inducing a helpless response and leading to less output from black children. We can begin to infer which other responses may result simply from failing a standardized test; overall self-assurance taking a hit, attendance falling, task avoidance etc. (Mahmud et. al., 257). With a piece of seeing how this utilization of western knowledge systems affects the performance of black students, we can re-examine this in context of Fanon's work. The colonizer seeks to set up inherent power relations by disseminating their beliefs onto the colonized intellectual and their sector in efforts of creating paralysis through a forced (rather than fixed) mindset. This forced mindset- in a much more overt way, is the root of the same erosion of self that we see years later in our now-integrated classrooms/lectures.

For black students, the classroom becomes a site not of empowerment, but of quiet disempowerment—a place where their cultural knowledge, speech, behavior, and lived experience are consistently devalued or reduced/remembered only for a month

through discourse about the transatlantic or black codes. In Dr. Joaquin Muñoz's, *All of this is whitewashed, all of this is colonized*; the trickle-down cognizance-loss is examined through his surveys with 26 University of British Columbia students. Considering the sample size of BIPOC students included, for six out of nine to identify with knowing little to none about their native heritage throughout K-12 , it raises a brow. Ironically more- for the only references to native culture to be known through Columbus, it's even more alarming (Muñoz, 69-70).

This is a contribution to what Fanon describes as a fractured identity, the individual is caught between the imposed expectations of the dominant culture and the suppressed knowledge of their own (Fanon, 148). For the black/brown students born within marginalized communities, the constraints placed are not just about political dominion- it's psychological control as well (Sernau, 228). Black students are taught that success means assimilation, and that failure confirms their inferiority, they are forced into a psychological double-bind. Participation in the system demands the erasure of cultural identity, while resistance often leads to punishment or exclusion. This results in cognitive dissonance, or even a form of psychic violence—where the internal conflicts lead to anxiety, depression, or disengagement. Unfortunately, if we are sitting around waiting for policy leaders to change the curriculum to become more inclusive and representative of the whole picture- we will be waiting for a very long time. Hence the importance of the colonized intellectual who has been through academia; while remaining cognizant of their position before they got to long-table meetings, long before they'd even known what a code-switch meant. The intellectual occupies a unique position, they oscillate between

lived experiences and institutional knowledge. Grounded in the realities of marginalization yet fluent in the dominant systems of thought, the colonized intellectual has the capacity to critically interrogate the structures of education from within (Fanon, 156). Their perspective allows for the deconstruction of Eurocentric curricula and the integration of culturally relevant pedagogies that affirm and reflect the identities of historically excluded students. By challenging dominant narratives and advocating for epistemic justice, the colonized intellectual acts as the conduit for transformation—bridging the gap between oppressive educational systems and liberatory possibilities. In this way, they serve not just as critics of the current system, but as architects of a more inclusive, equitable, and empowering educational future.

Though being alienated between their roots, yet never being able to make attempts at assimilation themselves similar to the bourgeoisie. This tension, though painful, becomes a necessary reckoning; a moment where the intellectual must choose between perpetuating colonial knowledge systems or reclaiming and revitalizing suppressed cultural identities. In returning to their "barbaric people," as Fanon provocatively phrases it- the intellectual is not retreating, but reclaiming agency (Fanon, 155).

This internal conflict that Fanon describes so vividly is mirrored in the lived experiences of many students of color who attend PWIs, particularly those from these small, tightly knit communities. These students often enter academic spaces that uphold Eurocentric norms as the standard for intelligence, professionalism, and success—spaces that rarely reflect their cultural identities, values, or histories (Mahmud et.al., 258). Much like the colonized intellectual, they are thrust into environments where they must navigate the expectation to assimilate in order to be

taken seriously. This process can lead to a subtle yet profound alienation, not only from their communities but from themselves. They may find that their dialect, cultural references, or ways of knowing are dismissed as unacademic or unworthy, reinforcing a sense of displacement. At the same time, returning home may provoke feelings of guilt, disconnection, or even accusations of “changing,” as if education came at the cost of identity.

Time and time again it comes at the cost of yourself, yet what is the combatant? It’s similar to how the paper began, by occupying spaces. It’s the same reason the Quechua-speaking women laugh at the colonizer who calls them “illiterate”. For their view has become so westernized, they have no understanding (or care) for the language of other worlds (Sernau, 117). Discouraging times can lead to individuals being less likely to pursue routes of education, however there is no time like the current. In order to destabilize the legs of oppressive/skewered views, there is a national call to more students with stories that have been marginalized and condensed for McGraw Hill popcorn-readings. Within the positions that have pedestaled first-generations and polarized them for the same reasoning; it is ideal to seek community in the breach caused by colonial language. When I speak of community I do not mean representation of phenotype, yet representation in ideology. Starting with the people on campus, one person in your community; this is what leads to nurturing places in which discourse doesn’t have to be from hostility (Muñoz, 72).

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